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THE  
**Jewish Expositor,**

AND  
**FRIEND OF ISRAEL.**

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**NOVEMBER, 1816.**

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MR. CROOLL'S REMARKS,  
WITH THE  
ANSWER OF W. CUNINGHAME, ESQ.  
[Concluded from page 370.]

CHAP. CXCVIII.

*He who must depend upon another can be nothing more than a man.*

“Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.” (Psalm xviii. 50.) But Jews and Christians agree that the Messiah will be, or was to be, the Son of David. By this prediction we learn, that God promised to David, by a covenant, to be merciful to David and to his seed for ever. Will it not be allowed by every man of understanding, that he who stands in need of mercy, has nothing of his own? Is not then the Messiah the Son of David? If this be granted, then the Messiah is included among the seed of David; and if he is included, then it will prove that the Messiah also is in want of the mercy of God, the same as all the rest of David's seed;

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and if he want mercy, what can he be more than a mortal man?

CHAP. CI.

*He who must be under the fear of God, can he be more than a mere man?*

No Christian will contradict me when I say that the eleventh chapter of Isaiah, is a prediction of the Messiah, and of the restoration of Israel. The second verse, is a prediction of the character of the Messiah, that he will be possessed of six grand degrees given to him by God: 1. *Wisdom.* 2. *Understanding.* 3. *Counsel.* 4. *Might.* 5. *Knowledge.* 6. *Fear.* All these six degrees are suitable to a man, but not to a God. We also find, that Abraham, Isaac, and Jacob, Moses, David, and many more were possessed of these six degrees, but not completely perfect in them; but the Messiah will be the only man in this world, who will be perfect in all the six degrees, to such a degree, that he will outdo all the former saints, and in

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particular in the fear of God. Let the reader take notice of the last degree, which is to fear God. This is not a dream, but scripture proof, that the Messiah will be under the fear of God. Now, he who must fear God, what can he be? a God, or a man? Is not this a convincing proof, that he who will be the Messiah will be no more than a man?

CHAP. CC.

*That the Messiah will have a wife and children, is*

Confirmed by Ezekiel, (chap. xlv.) In this chapter is described, that the land shall be divided to all the twelve tribes, the whole city of Jerusalem shall remain unto the Lord; part of it shall be the inheritance of the Messiah, and part of it to the priests and Levites, and part of it to the third temple. (Verse 16, 17.) "All the people of the land shall give this oblation for the prince in Israel. And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel."

(Chap. xlv. 16, 17, 18. By these three passages is predicted that the Messiah will have a wife and children, and servants, and an inheritance. By the second verse we are informed that the Messiah is commanded to worship God. Should any

one endeavour to dispute my statement, I then demand to give a proper account, who this prince was, or who he is to be, and all those things mentioned on this head in this place, and to what time this is referred. For I say, that from the beginning of the 40th chapter until the end of the book, is a description of the third temple which will be built after the restoration of the whole nation of Israel by the Messiah: the second description that the Messiah will be their king, and dwell in Jerusalem: third, that the land will be divided into thirteen parts, sacrifices will be established again, the law will be observed, and all its feasts, and that there will be twelve gates in Jerusalem, each tribe will have their own gate, and the Messiah and his family will dwell in the midst thereof.

*Second proof that the Messiah will have a wife and children, is*

Also confirmed by Ezekiel, (chap. xxxvii. 25.) "And they shall dwell in the land that I have given unto Jacob my servant, wherein your Fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever." By the text we are informed, that all the twelve tribes will be restored, and that the whole nation will henceforth never experience any more captivity. In this passage the Messiah is called a prince, but in the preceding verse he is called a king, they

both mean the Messiah. Verse 26, it is predicted that they will multiply greatly. Let the reader peruse the whole chapter, and then he will find, that the kingdom of Israel which will be established after the restoration, will not be a spiritual one, but an earthly kingdom; neither can it be said that it means a spiritual restoration, because it is said in the text, they shall multiply greatly. Let it be remarked by the reader, that the nation will multiply greatly, the people will be in their own land, their capital will be Jerusalem, and the Messiah will be king over them. I only would ask the reader, Is it possible for a Jew to believe, that this king over Israel (the Messiah) is to dwell in Jerusalem, and of course in a house, and in this world, and among a nation that shall have wives and children. What must, or what can that Messiah be, a man or God? must he not be also a man?

CHAP. XV.

*Is the Messiah to be the Messiah of the Gentiles also, or only for Israel.*

By the New Testament it is proved, that Christ was not the Messiah, and that there is no Messiah for the Gentiles. It is confirmed by the New Testament that John was Elijah; we are also informed by the New Testament, that John never went near the Gentiles but abided among his own nation, until he was killed by Herod? also, according to the Old and New Testament, Elijah must come before the Messiah, and the one cannot come

without the other. The question will be now, How could Christ be the Messiah when the Gentiles until this very day have never yet seen Elijah? therefore as Elijah is not yet come to the Gentiles, this proves that neither the Jews nor the Gentiles have yet seen the Messiah. The main object of the coming of the Messiah, is Israel; when the Messiah cometh, he will subdue many nations. After the restoration, the rest of all nations shall be glad to come of their own accord, and acknowledge him, as their Lord and King.

CHAP. XXXVII.

*The Messiah will come on a sudden, his coming will be terrible to the world.*

*Mr. Scott. p. 172.* Thus the prophecy of Malachi was fulfilled. "The Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts: but who may abide the day of his coming."

*Answer.* The prophecy of Malachi was directed to Israel, to inform them that the coming of the Messiah will take place at a time when no person shall think on it, and that his coming will be the happiness of Israel, but terrible to the world at large, as it is written, "Whom ye seek, whom ye delight in." This description will by no means agree with Christ, for the Jews neither sought after him, nor delighted in him, according to the prediction of the prophet; also

the whole world could abide the day of his coming.

ANSWER TO CHAP. CXCVIII. OF MR. CROOLL'S MS.

The argument here made use of is in substance the same as has been said over and over again a thousand times in the controversy with the Jews and Socinians, and as often answered. Mr. Crooll reasons that because the Messiah is to be delivered by the Lord, and a partaker of the mercy of God, according to Psalm xviii. 50. therefore he is nothing more than a mortal man.—Now the word **רַחֲמִים**, which is here rendered *mercy*, signifies more properly *goodness*, or *kindness*, and does not imply in it that the person who is the object of it needs the pardon of sin. It has no reference therefore to the remission of sin, which we cannot admit the Messiah to have the least taint of.—Having made this remark, I proceed to observe that Mr. Crooll's argument proves nothing; since Christians believe no less than Jews the proper humanity of the Messiah. We hold, that as man he was a partaker of all the innocent infirmities of our nature, and in the strictest sense dependent upon God. But we also believe that the eternal Word of Jehovah took upon him our nature in the person of the man the Messiah, and became, according to the word of the Lord in Isaiah vii. 14. *Immanuel*, God with us, God in our nature.—We believe, to use the language of the same pro-

phet, (chap. ix. 6, 7.) that he was *A child born, a son given; and likewise, Wonderful, Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace.*

Now all this Mr. Crooll and the modern Jews disbelieve; and they thereby reject the plain testimony of their own scriptures, which in words they affirm themselves to receive.

In my second letter to Mr. Crooll I have already produced many passages from the Old Testament, to prove the deity of the Messiah, and the existence of a Trinity of Persons in the Unity of the Godhead. Mr. Scott, in his answer to Mr. Crooll, has done the same. What we desire of Mr. Crooll is, that he will meet us upon this scriptural ground, and either refute our arguments drawn therefrom, or fall down at the foot of the cross of Jesus of Nazareth, and acknowledge him as Immanuel the Redeemer of Israel. Mr. Crooll has not adopted either of these alternatives in the paper which I am answering. He takes no notice of the various texts which have been cited from the Old Testament to prove the deity of the Messiah, but selecting certain passages which relate to his humanity, he reasons as if to prove the Messiah to be truly a man (which, as already said, is held as strenuously by us as by the Jews) were showing him to be no more than man. If such reasoning were good for any thing, opposed as it is to the express testimony of the

Hebrew scriptures, it might in a similar way be proved, that because man has a body, therefore he consists of body only without a soul.

When I addressed my second letter to Mr. Crooll,\* I had no opportunity of consulting the Targums or Chaldee Paraphrases of the Old Testament, and bringing forward the powerful evidence which they afford in support of the Christian doctrine of a personal distinction in the eternal Godhead. Having lately procured the three Targums on the Pentateuch, and also selections from the Targums on some other parts of the Old Testament, I now proceed to quote the following passages on this subject; and I request the reader to compare each of them with our common translation from the Hebrew text, or with that text itself.

1st. Onkelos on Gen. iii. 8.† *And they heard the voice of the Word of Jehovah God walking in the garden.*

Onkelos on Gen. ix. 12.‡ *This is the sign of the covenant which I give between my Word and you, and every living soul that is with you, to everlasting generations.*

Onkelos on Gen. xv. 1.§

\* See Jewish Repository for November, 1815.

+ ושמעו ית-קל מימרא-דיי אלהים דמהלך בגינתא  
‡ ואמר יי דא את-קיים די אנא יהב בין מימרי יביניכון ובין כל נפשא חיתא דעמכון לדרי עלמא  
§ לא-תדחל אברם מימרי תקוף לך אגרך סג לחדא

*Fear not, Abraham, my Word is strength unto thee, thy exceeding great reward.*

Onkelos on Gen. xvii. 2.\* *And I will make my covenant between my Word and thee.*

Onkelos on Gen. xxviii. 20, 21.† *And Jacob vowed a vow, saying, If the Word of Jehovah will be my help, and preserve me in this way in which I am going, and give me bread to eat and raiment to put on, and I return in safety to my father's house, then the Word of Jehovah shall be my God.*

Onkelos on Gen. xxxii. 30.‡ *And Jacob called the name of the place Peniel, because I have seen the angel of Jehovah face to face and my life is preserved.*

Onkelos on Exod. xvi. 8.§ *What are we! your murmurings are not against us, but against the Word of Jehovah.*

Onkelos on Levit. xxvi. 46.|| *These are the statutes, and the judgments, and the law, which Jehovah gave between his Word and the children of Israel at Mount Sinai by the hand of Moses.*

\* ואתן קיימי בין מימרי ובינך  
+ וקיים יעקב קיים למימר אם יהי מימרא-דיי בסעדי ויטרינני באורחא דהא דאנא אזיל ויתן לי לחמא למיכל וכסו למלכש ואתוב בשלם לבית אבא ויהי מימרא דיי ל-ל לאלהא  
‡ וקרא יעקב שמא דאתרא פניאל אריהוית מלאכא דיי אפין באפין ואישתובית נפשי  
§ ונחנא מה לא עלנא תורעמתכון אלהן על מימרא דיי  
|| אזילין קיימא ודיניא ואוריתא דיהב יי בין מימריה ובין בני ישראל בטורא דסיני על ידא דמשה

Onkelos on Numb. xi. 20.\*  
*Because ye rejected the Word of Jehovah whose Shechinah dwell among you, and ye wept before him, saying, Wherefore have we come out of Egypt!*

Onkelos on Deuteron. v. 5.†  
*I stood between the Word of Jehovah and you.*

Onkelos on Gen. xlv. 27. makes mention of the Holy Ghost. He renders the last clause of the verse,‡ *And the spirit of Jacob their father revived*, in the following manner,§ *And the Holy Spirit rested upon Jacob their father.*

From the other Targums I shall quote only the following passages.

The Jerusalem Targum on Gen. i. 27.|| *And the Word of Jehovah created man in his likeness.*

Both the Targums of Jonathan and the Jerusalem in Gen. xix. 24. ascribe the raining of fire and brimstone on Sodom and Gomorrah, to the Word of Jehovah, but the passage is too long to be quoted after the numerous references already made on this subject.

There is a very remarkable passage of the Jerusalem Targum on the words of Exod. xii. 42. *It is a night to be much observed unto the Lord, &c.* The whole is too long to

be quoted. I shall therefore only remark that mention is in it made of four different nights which are noted in the book of memorable things, and the Word of Jehovah is exhibited, as the great agent in three of these nights; the first the night of the creation; the second when Abraham in vision saw the lamp of fire pass between the pieces, (Gen. xv. 17.) which is interpreted to signify the Word of Jehovah revealing himself to Abraham; the third night is that of the redemption from Egypt, which is also attributed to the Word of Jehovah. I shall quote that part of the passage which relates to the creation.\* *Four nights are written in the book of memorable things: the first night when the Word of Jehovah revealed himself above the world to create it. The world was without form and void, and darkness overspread the face of the deep: and the Word of Jehovah shone forth and illuminated it, and he called it the first night.*

The last passage I shall quote from the Targums on this subject, is from Jonathan Ben Uzziel on Levit. xxvi. 12.† *And I will place the glory of my Shechinah in the midst of you, and my Word shall be to you God the Redeemer.*

\* חלף דקצתון במימרא דיי רשכניתיה  
 שריא ביניכון ובכיתון קרמוהי למימר למא  
 דנן נפקנא ממערים  
 † אנה הוית קאים בין מימרא דיי וביניכון  
 ‡ ותחי רוח יעקב אביהם ושרת  
 § רוח קודשא על יעקב אבוהון  
 || וברא מימרא ריי ית אדם ברמותיה

\* ארבע לילות אנון כתיבין בספר דכרניא  
 לילא קרמאה כד אתגלי מימרא דיי על עלמא  
 למברא יתיה הות עלמא תהי ובהי וחשוכא  
 פרים על אפי תהומא ומימרא דיי הוה נהיר  
 ומנהר וקרי יתיה לילא קרמא  
 † ואשרי איקר שכינתי ביניכון ויהי  
 מימרי לכון לאלקא פרוק

It is quite manifest from the whole of the above passages that the Chaldee Paraphrasts agree with the Hebrew and Christian Scriptures in maintaining the doctrine of a personal distinction subsisting in the unity of the Godhead. In particular they shew us the existence of a divine person called the Word of Jehovah, to whom are ascribed the works of creation, judgment and redemption, and who was the covenant God of Jacob, according to the vow which he vowed at Bethel; who is in other places, as Gen. xxxii. 30. and xlviii. 15, 16. called the Angel of Jehovah. It was also through this divine person, that Jehovah established the covenant with Abraham, Isaac, and Jacob; and by him the law was given at Mount Sinai, as is evident from Onkelos on Levit. xxvi. 46. It is also manifest from Jonathan on Levit. xxvi. 12. that the visible glory of this divine person, the Word of Jehovah, dwelling in the Holy of Holies, constituted what was so well known among the Jews under the name of the Shechinah.\*

This is the divine person

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\* The Rabbinical writers have commonly confounded the Shechinah with the *רוח הקודש* the Holy Ghost, as I learn from Buxtorf, but this is only an evidence of their ignorance; for from Jonathan on Levit. xxvi. 12. it is manifest that the Shechinah was the visible glory of the Word of Jehovah, and in confirmation of this it is observable that when five things are enumerated which were wanting in the second temple, the Shechinah and Ruach hakodesh are enumerated as distinct.

who in the fulness of time was to become incarnate of a virgin mother, according to Isaiah vii. 14. and to appear in the world as the Lord's Messiah, Immanuel, God with us; whose nativity is also predicted by the same prophet, chap. ix. 6, and who is mentioned in the 2d Psalm as the Son of God.

The modern Jews, who reject the doctrines of a personal distinction in the Godhead, and the Deity of the Messiah, are therefore convicted of ignorance and heresy by their own Scriptures and Targums. They are not worshippers of the Word of Jehovah, whom Jacob in his vow at Bethel received as his God, and whom he afterwards acknowledged as the angel who had redeemed him from all evil, (Gen. xlviii. 16.) These unbelieving Jews do therefore exclude themselves from the blessings of the covenant which God made between his Word and Abraham and his seed.—By thus rejecting the Word of Jehovah, who, according to Jonathan on Levit. xxv. 12. is God the Redeemer, these modern Hebrews show themselves not to be Jews, for they do in effect lose and cast away their noble title of *יהודה* *Judah*, which signifies, Praise the Lord, and the only name which remains to them, until they repent and return to the Word of Jehovah, is that which they received from God himself in the prophecy of Hosea, chap. i. 9. *Call his name לא עמי Lo-ammi, not my people, for ye are not my people, and I will not be to you.*

O that every one of the children of Abraham who may read these pages, would seriously consider the awful and affecting condition in which the nation is now placed by their rejection of the Word of Jehovah.

ANSWER TO CHAP. CI. OF MR.  
CROOLL'S MS.

Mr. Crooll here quotes Isa. xi. 2, 3. wherein it is said, that the spirit of wisdom, understanding, counsel, might and knowledge, and the fear of the Lord, are to rest on the Messiah; and he argues, that as the fear of the Lord is what belongs to man and not to God, therefore the Messiah is only man. But in order to take a complete view of the Messiah's character, the learned Rabbi should have quoted the context, in which it is written of the Messiah, v. 4. *he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked.* Now as these actions imply a degree of power and majesty, far above the highest even of the angelic creation, and are suitable only to the Word of Jehovah, who rained fire and brimstone on Sodom and Gomorrah; we infer that he is the person who is the subject of this prophecy, and we conclude from both parts of the description that the Messiah is the Word of Jehovah in our nature, Immanuel, God with us, a child born, and yet the mighty God.

ANSWER TO CHAP. XXXVII. OF MR.  
CROOLL'S MS.

Mr. Crooll quotes certain

passages in the concluding vision of the prophecies of Ezekiel (chap. xlvi. 16, 17.) wherein there is mention made of the prince of Israel having sons: and thence he would draw the strange conclusion that the Messiah is to have a wife and children. But Mr. Crooll's conclusion does not follow from the texts he has cited; for we find that the term *son*, is used in various senses by the writers of the Old Testament. In Gen. vi. 2. the *sons of God* are mentioned in contrast with the *daughters of men*. In this place both terms are used not in a gross or carnal sense, but in a spiritual one. In Exod. iv. 22. God calls Israel his son, his first born. In Gen. xxx. 3, 6, Rachel calls the children to be begotten by Bilhah her own children. In these passages the term seems used in the sense of adoption. In Isaiah lxvi. 7. Zion is said to bring forth a manchild before she travailed. Surely Mr. Crooll will not infer from this text that Zion is in the gross and carnal sense, a married woman, actually bringing forth a son. Let then the learned Rabbi permit Christians to understand and interpret the passages wherein the Messiah is said to have children in a spiritual sense, which is the only one that is consistent with the various descriptions given in the Old Testament, of his transcendent majesty and glory.

Mr. Crooll further argues, from the last prophecy of the same book of Ezekiel, that in

the period to which that vision relates, "sacrifices will be established again, the law will be observed and all its feasts."

In answer to this I observe, that the prophecy which Mr. Crooll has here founded upon, is admitted both by Jews and Christians to be the most obscure and difficult part of the scriptures. The Jews say that many things in it will remain unexplained, till the coming of Elias, and on account of its great difficulty they are forbidden to read it till they are thirty years of age. The sacrifices and offerings mentioned in it are altogether different from those ordained in the law of Moses: therefore if from this part of the scriptures any certain inferences could be drawn, as to the precise nature of the services of the sanctuary at that time, one of the first conclusions must be that the ceremonial law of Moses will then have been abrogated and annulled.

That some of the most eminent Jewish Rabbies have expected this to be the case, and have thought that the worship of God in the days of the Messiah will be conducted in a manner quite different from the forms prescribed by the Levitical law, seems evident from the following passage of David Kimchi's commentary on the 72d Psalm, containing his father's remarks on the words, "The prayers of David the Son of Jesse are ended."\* If (this

clause) relates to Solomon we have already explained it: the meaning of it is given at the beginning of the Psalm. If it refer to the king Messiah, my revered father of blessed memory has thus expounded it. "That, when all these consolations shall be completely attained, then prayers shall be ended. He does not say that praises and thanksgivings shall be ended, but prayers: which is as if he had said, that prayers from my afflictions shall cease, together with expiatory sacrifices and remission and supplication. For when all shall be completed, when Israel shall have returned from the captivity and shall be in their land, and the king Messiah the Son of David shall reign over them, there will be no necessitous persons, no expiatory sacrifice, no supplication, no sending (or wishing) prosperity: for they will possess the whole of these things, and then the prayers of David the son of Jesse will be ended."

It appears that the above sentiments are not peculiar to R. Joseph Kimchi the father of David. A learned Christian in his commentary on Ezek. xlv.† informs us from the Va-

אדוני אבי ד"ל כן כאשר ישתלמו נחמות אלה  
או כלו תפילות ולא אמר כלו זמירות או  
תודות אך תפילות כלומר כלו תפילות  
מענייני כפרות וסליחה והצלה כי כאשר  
ישראל הכל שיצאו ישראל מהגלות ויהיו  
בארצם וימלוך מלך המשיח בן דוד עליהם  
לא יהיו צריכים לא כפרה ולא הצלה  
והצלה כי הכל יהיה להם ואז כלו תפילות  
דוד בן ישי

\* אם ארל שלמה כבר פירשנו מעט  
בתחילת המסור ואם על מלך המשיח פירשו  
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† Dr. Gill.  
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jikra Rabba, sect. 9. fol. 153. 1. that the Jews themselves say, "In future time, or in the days of the Messiah, all sacrifices shall cease: but the sacrifice of praise shall not cease."

The learned Rabbies who held these sentiments, must consequently have interpreted the concluding vision of Ezekiel (which without doubt refers to the period subsequent to the restoration) in a totally different sense from Mr. Crooll, and they must have conceived, that the sacrifices and offerings mentioned in that vision, were to be understood not literally but figuratively.—It is therefore a sufficient answer to Mr. Crooll's arguments drawn from this prophecy, to say, *first*, that the Jews in general confess that it is so obscure as not to be understood till the coming of Elias; and *secondly*, that some of their most eminent doctors have held sentiments which are decidedly opposed to the conclusion which Mr. Crooll endeavours to deduce from it.

As to Mr. Crooll's idea, that the Messiah shall dwell in a house at Jerusalem: if the Messiah be the Word of Jehovah in our nature, i. e. if he be Immanuel, a child born and yet the mighty God; if it was the visible glory of the Messiah before his incarnation which constituted the Shechinah in the Holy of Holies, according to Jonathan on Levit. xxvi. 12. then Mr. Crooll's idea of his dwelling in a house at Jerusalem is absurd. If these things be not so, then let Mr. Crooll

refute the evidence which I have adduced from the Old Testament and the Targums, in support of the foregoing momentous truths.

I am by no means disposed to deny that the Messiah will be visibly present in the New Jerusalem. If the temple of Solomon, whose kingdom was but a faint shadow of the state of the church during the future glorious reign of the Messiah, had the Shechinah; if the second temple which had not the Shechinah, was, according to the declaration of the prophet Haggai, the theatre even of a brighter display of glory than the first, by the personal presence of the Lord Messiah, in his state of humiliation; doubtless a still higher manifestation of the glory of the Messiah awaits that state of things which shall be introduced by his advent with the clouds of heaven. Accordingly, in reference to that period, the Messiah himself in the book of Zechariah, announces his approaching advent to the Jewish Church in words which clearly indicate his deity. After informing the church that he was Jehovah of Hosts, sent by Jehovah of Hosts, to punish the nations which had spoiled her, he adds (chap. ii. 10.) *Sing and rejoice, O Daughter of Zion! for, lo, I come, and I will dwell in the midst of thee, saith Jehovah. And many nations shall be joined to Jehovah in that day and shall be my people: and I will dwell in the midst of thee, and thou shalt know that*

*Jehovah of hosts hath sent me unto thee.*

But the dwelling of the Messiah in the New Jerusalem will not, as Mr. Crooll crudely imagines, be in a house built by man. His presence will doubtless be manifested in a manner suited to the glory of the eternal Godhead of which he is a partaker; suited to the majesty of him, who even when upon earth in his state of humiliation declared himself to be *the Son of man which is in heaven*, John iii. 13.

ANSWER TO CHAP. XV. OF MR. CROOLL'S MS.

Mr. Crooll's assertion that it is proved by the New Testament that Christ was not the Messiah does not appear to me to be worthy of any answer. As Mr. Crooll himself in the close of his 1st chapter supposes that Christianity may possibly be the true religion, and sets forth the defence which he thinks will in that case avail him in the day of judgment, for not having embraced the truth; I would on the present occasion earnestly solicit his attention to the declaration of Jesus, in (John iii. 36.) *He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.* And may God grant it to Mr. Crooll, to see and believe before it be too late, that Jesus is the Son of God.

Mr. Crooll's assertion, that there is no Messiah for the Gentiles, has already been an-

swered by Mr. Scott, and I have also shown, from Gen. ix. 27, that the Gentiles of the family of Japhet, are to be received into the tents or school of Shem, and become proselytes to the true religion. I have likewise shown that Egypt and Assyria, are in the days of the Messiah to be joined with Israel.

The only answer which I shall give to the rest of Mr. Crooll's reasoning in chap. 15, is by denying that it is any where said that Elijah must appear to the Gentiles before the Messiah is received by them. It is easy to take for granted a principle which is denied by the party against whom we are reasoning and then to draw conclusions from it. David Levi in his dissertation on the prophecies, from the beginning to the end, argues precisely in this way. But such reasoning is like a house built upon quick sand.

ANSWER TO CHAP. XXXVII. OF MR. CROOLL'S MS.

Mr. Crooll asserts that the prophecy of Malachi, iii. 1, 2, containing a description of the Messiah, will by no means agree with Christ, for the Jews neither sought after him nor delighted in him.

Now it seems a sufficient answer to this objection, to say that the Jews did eagerly seek after and delight in the promised Messiah before he came. It is true that when he did appear the great body of the nation no longer delighted in him, because his doctrine and manner of life, were too holy and spiritual

for a nation, which bore the character of Lo-ammi, not the people of the Lord. A similar change had happened in the minds of their fathers at a former period of their history. Before their redemption out of Egypt they earnestly desired that event. But when they got into the wilderness "they rejected the Word of the Lord whose Shechinah dwelt among them, and they wept before him, saying, Wherefore came we out of Egypt." Onkelos on Numb. xi. 20.

I observe further, that though the body of the Jewish nation rejected Jesus, there were many among them who continued to delight in him, even all those who believed on his name: to whom *he gave power to become the sons of God.* (John i. 12.) And blessed be God, there is in the present day also, a small number of converted Jews, who delight in him as their only Saviour. We believe that these are but the first fruits of an abundant harvest, and we should rejoice to see Mr. Crooll himself numbered among them.

Mr. Crooll lastly asserts, that the whole world could abide the coming of Jesus. In answer I observe, that the Jewish Priests, Rulers, and Doctors, could not abide the searching nature of his doctrines and reproofs, and were on every occasion put to silence by him; and their ignorance and hypocrisy exposed in the eyes of the people. They therefore could not abide his coming, and at last they conspired to put him

to death by a false accusation. Neither could the Jewish nation abide his coming. He indeed bore long with them, and even when hanging on the cross, prayed for his murderers. After his resurrection also, he commissioned his apostles to preach the Gospel among all nations, beginning at Jerusalem. But as they still refused to hearken to the words of peace, he sent the Roman armies to destroy Jerusalem, and plough it as a field. It has therefore happened, that since they crucified Jesus, and rejected the last offers of grace and pardon made by the preaching of his apostles, the Jewish nation have never prospered. Nor will the blessing of God return unto them until that great national mourning for the crucifixion of their Messiah, which is predicted in Zechariah xii. 10.

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## TWO LETTERS,

FROM A MERCHANT IN LONDON, TO  
HIS FRIEND IN AMSTERDAM.

### LETTER II.

*Containing an Account of a Conference  
between a Protestant and a Jew.*

[Concluded from page 380.]

Rabbi Jonathan.—Sir, I must needs acknowledge you have offered and urged strong arguments to prove the Messiah is already come; and I may not conceal it from you, that many of our masters have been long of this mind, and that for our sins (which are many and great) he is kept hid in paradise, or in the sea,

or that he dwells among the lepers at the gates of Rome, waiting for a call from heaven, to go and gather the dispersed Jews, and deliver them out of the hands of those that ride upon their backs; therefore, suppose we grant your first assertion, that the Messiah is long since come, how will you prove your second, that Jesus of Nazareth is he?

Mr. Beza.—To that I now hasten, and I do not doubt but, by God's assistance, to make it manifest beyond all contradiction. Two arguments only shall be insisted upon.

1. That Jesus of Nazareth hath no other to stand in competition with him.

2. That all that was prophesied of old touching the Messiah, is verified and fulfilled in him.

1. That Jesus of Nazareth hath no other to stand in competition with him. It is a remarkable providence of God that he should be without a competitor, that there is none else (the Jews themselves being judges) that can have the title, dignity or office of the Messiah appropriated to him. 'Tis true, there have been some Pseudo-Messiahs, or pretenders to his dignity, but they are disclaimed by yourselves as seducers and causers of great misery to your people and nation. Of this sort was Theudas and Judas of Galilee; but the more famous false Messiah was Barchochab the son of the Star; he feigned himself to be the Messiah, and

said that scripture was spoken of him, "There shall come a star out of Jacob, &c." Rabbi Akiba, a man of great fame in those times, when he saw him, said, "This is the King, the Messiah." This Barchochab was (as some affirm) in Jerusalem before its destruction, and Akiba applied unto him that of the prophet Haggai, "The Desire of all nations shall come." To him not only the common people, but the chief doctors and Rabbies did join themselves, and aided him against the Romans until he perished himself, and caused many others to perish with him. About forty-eight years after the destruction of Jerusalem (if we may credit the most approved historians of those times, rose another cheat called Benchozbi, (some indeed of the Jewish writers will have this Benchozbi, and the fore-mentioned Barchochab to be the same person.) In short, this is his history: The Jews that remained, after Jerusalem was destroyed, made a city called Bitter, the metropolis or chief seat of the kingdom, and took this false Christ for their King. The emperor Adrian besieged them in this city, and at length he took it, and cut off the head of Benchozbi. In this war they that speak of the leas', affirm that 45000 Jews lost their lives; and such a devastation was made of the whole nation, as that to this day they could never gather together in considerable numbers in any part of the world. In the reign of

Theodosius II. one Moses of Crete acted the part of a false saviour upon the stage of the world; he gave out that he was a second Moses, a prophet like unto him, that God had sent from heaven, and he would lead all the Jews that followed him through the sea to the continent, dry shod. For a year together he persuaded them in their towns and cities, to leave all and follow him, and he would conduct them into the promised land. At an appointed time great multitudes of men, women and children, repair to him, whom he brings to an high promontory hanging over the sea; at his command many cast themselves down, some of which were drowned, others were saved by Christian fishermen, who dissuaded them (all they could) from so mad and murderous an act. The Jews seeing themselves deluded thought to lay hands upon the impostor, but their false Moses (as if he had been a true devil) was gone and vanished they knew not how nor whither. This occasioned many Jews to embrace the Christian faith, and leave that way of Judaism which was subject to such dangerous and costly deceits. In the year 1135, one David Etroi, or David and David, gave out that he was the Messiah, and that God had sent him to deliver his people Israel. The king of Persia (in whose dominions he was) laid hold of him; but he being a cunning magician freed himself, and did many pranks to the great enraging of the

king against the Jews. They, to prevent the ruin that was coming upon them by his means, made a great feast for this mock Messiah, and, when he was asleep, in his drunkenness, they cut off his head, and presented it to the king, who thereupon was appeased and reconciled to them.

We read also of one called the King of Thabor, who would needs be the Messiah, whom Charles the Fifth caused to be burnt. And Maimonides reckons up four more false Christs, that did arise among the Jews in Spain and France, that brought great misery upon themselves and their followers. But you have heard enough of this subject. Evident it is, that unless it be "Jesus of Nazareth, our blessed Saviour," there is none, that, with any colour of probability, can be supposed to be the Messiah. To say (as you hinted but now) that he is kept hid in Paradise, or in the sea, till the time of his shewing to Israel, is such a ridiculous subterfuge or fancy, that your own masters disclaim it, and all rational considerate persons are ashamed of it.

2. The second particular that I propounded to prove, was this, That all that was prophesied of old concerning the Messiah is verified and fulfilled in "Jesus of Nazareth." The holy prophets (who were divinely inspired) did plainly describe and characterize him that was to come, to the end the church might know and receive him at his coming.

Now I shall show you how all the prophetic characters of the Messiah do centre in the person of our blessed Saviour.

1. The promised Messiah is described by his lineage and descent: He was to be of the seed of Abraham, of the tribe of Judah, and the house of David; this needs no proof, because it is universally acknowledged. And yet by the way, this very acknowledgment doth mar all expectation of a Messiah to come, because you are now at an utter loss about all genealogy since your dispersion, and are not in a capacity to discover a Messiah by this Scripture-sign of him. Now, that "Jesus of Nazareth" was thus descended, may easily be demonstrated: There is no question of his being of the seed of Abraham, and of the tribe of Judah; the only doubt that can be, is, Whether he were of the family of David, unto which the promise of the Christ was restrained? Now, this is proved at large by two witnesses, Matthew and Luke, who wrote the history of his life in the very age wherein he lived. And if it be objected that they were two of his disciples, and so their testimony in that case is not to be taken: I answer, that the testimony they gave as to the matter, was taken out of the unquestionable records of those times, or else why did not your fathers except against what they wrote? and why, in the midst of their rage against him and his followers, was it not once objected

by them, that he was not of the family of David, and so could not be the person that he pretended to be?

Rabbi Jonathan.—The historians you speak of, Matthew and Luke, do not at all prove the matter in question, which is, that Jesus did spring from the family of David; for you Christians believe that he was conceived of the Holy Ghost, and born of Mary whilst a Virgin, and that Joseph was only his reputed father. Now, both the genealogies of Matthew and Luke belong unto Joseph alone; as may appear if you consult the beginning of the one, and the end of the other. Seeing then that Jesus was no other ways related to Joseph, but as his mother (as you affirm) was espoused to him, he cannot be reckoned in Joseph's right to belong unto the family of David.

Mr. Beza.—I know this hath been objected of old; but the cavil is occasioned through a mistake: For Luke gives us directly the genealogy of the Virgin Mary the mother of Jesus; and therefore, if you compare the Evangelists or Historians, as you call them, you will find that whereas Matthew makes Joseph to descend from David by the line of Solomon, Luke makes Mary to descend from David by the line of Nathan; and Heli (the last that is mentioned in that line) was the father of Mary, and not of Joseph: only he is said to be Heli's son, because his daughter was legally contracted or

espoused to him : and though the genealogy recorded by Matthew, be the genealogy of Joseph, and not of Mary, from David downward ; yet herein he proceeds according to the laws of genealogies, and the legal way of proving one to be of such a tribe or family. A woman, whatever tribe or family she was of before, after contract of marriage, she was legally accounted to be of that family, into which, by her espousals, she was engrafted, and of that family, and no other was he to be reckoned, who was born of her after such espousals. And this legal relation or translation of families, Luke seems to intimate, when he says, "That the mother of Jesus was espoused to a man whose name was Joseph, of the family of David." There being no reason to mention his family, but to shew that the genealogy of Jesus (the son of her who was espoused to him) was concerned therein.

This may justify the method of Matthew in recording the genealogy of Jesus, by reckoning up the progenitors of his supposed father ; for, if you consider how genealogies are not reckoned by women, there was no better or surer way of declaring his pedigree who descended of Mary, than by his to whom she was so nearly related. Although it was not without a remarkable providence, that Jesus on both sides descended (that is, from his mother and supposed father too) from the family and house of David.

Rabbi Jonathan.—Sir, your arguing hath strength in it ; but yet give me leave to tell you, that it doth much invalidate the testimony of these two historians, that they do not altogether agree in their genealogies : And our learned men have observed several omissions and corruptions, especially in Matthew's genealogy ; and, if I had my books by me, I could shew you many knots therein, which, I believe, you will never be able to untie.

Mr. Beza.—I do confess the genealogies of Matthew and Luke are not without their difficulties ; but, I will assure you, they are far from being insoluble or insuperable : and if you please (when you have consulted your authors) to bring or send me your objections, I here promise you to return a full and satisfactory answer thereunto, and I question, not (by God's assistance) but I shall convince you that there is neither contradiction nor corruption in the genealogies of these two Evangelists.

Rabbi Jonathan.—You promise very fairly. I pray proceed.

Mr. Beza.—The promised Messiah is described, as by his lineage and descent, so, in the second place, by the manner of his birth and production ; as he was to be an extraordinary person, so he was to be born and brought forth in an extraordinary manner ; that is, he was to be born of a Virgin that never knew a man : This indeed was implied in that first

promise which God made to our first parents, where he is called "the seed of the woman." But it is expressed by the prophet Isaiah, ch. vii. 14. "Behold, a Virgin shall conceive and bear a son, and shall call his name Immanuel." For the better understanding of this excellent prophecy, you may please to take notice how Ahaz and his people were under great consternation by reason of the invasion of two potent princes; whereupon Isaiah is sent unto him with good tidings, "That though these two princes had taken evil counsel against him, it should not stand, but they should be disappointed and broken." Ahaz gave little credit to the words of the prophet; hereupon he bids him to ask a sign either in heaven or in earth. Ahaz refuseth to ask a sign, and adds, "That he will not tempt the Lord." Whether he spoke this hypocritically, as pretending great veneration and respect to that command, where it is written, "Thou shalt not tempt the Lord thy God;" or whether he spoke it prophanelly, as not being willing to try or trust the Lord, and commit the event of that business unto him, because he had resolved to send to the king of Assyria for help, I shall not now dispute; the prophet here sharply reprehends him, and tells him, though he would not ask a sign, yet God would give a sign, he would do it voluntarily and of his own accord, "A virgin shall conceive and

bear a son, &c." As if he had said, You think God is not willing or able to save you from these two kings; he will give you an instance of greater power and goodness than this; he will send the Messiah, that shall save you from worse and greater enemies than those; he will work a miracle, to cause a woman to conceive without any conjunction with man, and therefore he is surely able to save you out of the hands of these men; he will make good his word concerning his giving his Son to save you from your sins; much more will he make good his word concerning the saving you from the hands of your enemies.

Rabbi Jonathan.—We conceive this prophecy doth no way relate to the birth of "Jesus of Nazareth;" we know that Matthew so applies it, but we think impertinently; for, the birth of the child, here promised, was to be a sign to Ahaz of his deliverance from those two kings that now came up against him; and of this, the birth of Jesus (if he were the Messiah) was not a proper pléde or assurance, because he was not born till some hundreds of years afterwards.

Mr. Beza.—It is not unusual for those things to be promised for signs, which do not exist in themselves, until after the accomplishment of those things whereof they are signs; instances of this abound in Scripture, see Ex. iii. 12. God there tells Moses, that this should be a sign that he had sent him to

Pharaoh, "The children of Israel in after times should serve him upon that mountain where now he appeared to him." A further instance of this you have in Isa. vii. 10. though the thing itself in its existence cannot be made a sign, yet it may in the promise and the prediction of it; hereby their faith is confirmed who live in the time of the actual accomplishment of such promises. And as to the case in hand, God doth here assure Ahaz and the house of David, that he would as certainly make good his promise in delivering them from the hands of those they feared, as he would fulfil that great promise of bringing forth the Messiah, and that in a miraculous way, for that he should be conceived and born of a Virgin.

Rabbi Jonathan.—But pray, Sir, consider what follows; that the deliverance here promised from those two kings, yea their ruin and destruction, was to be wrought before this child should come to years of discretion, which is meant "by his knowing to refuse the evil, and choose the good."

Mr. Beza.—It does not appear that he speaks afterwards in the 16th verse, of the same child that he doth in this 14th verse; it is evident he makes use of another word in the Hebrew, and it is more than probable that he speaks of another child; if you look into the beginning of the chapter, you shall find the prophet (and that by the especial command of God) took with him Shear-

jashub his own son, when he went with his message unto the king. This you may suppose, was for some particular reason or end in the message which he was to deliver; his son being then but a child, could be of no use in that whole transaction, unless it were to be an instance of something to be spoken or done; and doubtless this son of his, was the young child he there intends and instanceth in, before whose growing up to years of discretion, those kings of Damascus and Samaria should be destroyed.

Yet if you should quarrel with this interpretation, there is no force in your objection; for this phrase doth import no more but this, That in as short a space of time these two kings shall be destroyed, as any child, or this promised child, when he shall be born, shall come to the use of reason and understanding.

Rabbi Jonathan.—Suppose I should grant what you say, yet this prophecy is not for your purpose; for the word that you render a virgin, doth signify any young woman, whether single or married: nay, in the Proverbs of Solomon, it is used for a harlot. I do not see therefore, why you Christians should put so much stress or weight upon it.

Mr. Beza.—If this cavil hath any truth in it, I will yield the cause. There are but two ways to know the signification of a word; either from the etymology, or constant use of it; as to the etymology of the

word, you know it is from **עלם** Alam, which signifies to hide; which in Niphal is hidden or kept close. Hence is **עלמה** Almab, a virgin, and she so is called from her being unknown by man, or from the custom in those Eastern countries, where virgins were hid and kept close from all common conversation. The Grecians also, for the same reason, called virgins, recluses, or persons shut up. This then is the derivation of the word, and it properly signifies an unknown and an untouched virgin. As to the constant use of it, I can boldly affirm, that wherever you meet with it in scripture, it hath the same signification. It is several times used in the scripture in this sense, and in no other: As for that place in the Proverbs (I know what you mean) it is in chap. xxx. 19, there Agur says, "There are three things which are too wonderful for him, yea, four which he knew not:" and that fourth was, "the way of a man with a maid." Here is the same word, and it must signify, say you Jews, in this place, a harlot: But we Christians see no necessity of it; we think an unspotted virgin is here also intended; and that by "the way of a man with a maid," Agur intends nothing else, but the way and manner of men in using crafty devices to corrupt virgins, and to compass their lust upon them: This is such as a good man is ignorant of. Thus you see, that if you consider the word either in its de-

riivation, or constant signification, it must be understood of an unspotted virgin, and no other. And that it should be so understood in this place, I have yet a further reason, because it is some miraculous thing which is above, and contrary to the ordinary course of nature that is here spoken of; and therefore it is ushered in with a note of attention, Behold! and it is given by God himself as a miraculous sign, as great or greater than Ahaz could have asked, either in heaven or in earth: and therefore it is ridiculous to understand it (as you Jews would have it) of an ordinary conception or birth, or of another woman's conceiving and bearing a son; How could that be a prodigy or a miraculous sign, which was done every hour in the day?

Rabbi Jonathan.—But still this cannot be meant of Jesus the son of Mary, because the name of this child was to be Immanuel.

Mr. Beza.—By what I have already heard from you, I take you to be a man of greater reading and understanding, than to think there is any force in this objection; when the prophet says, his name shall be called Immanuel, he intends what he shall be and do, and not what he commonly shall be called or named. The plain meaning is, he shall be Immanuel, that is, God with us, or God and man in one person; and his work shall be to reconcile God to man, and man to God. Pray, Sir, let me desire

you to look a little further, and you'll find in the ninth chapter of this prophecy, a parallel place; it is said in verse 6. that "Unto us a child is born, unto us a son is given, the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." This is a manifest prophecy of the Messiah; but do you think that these are his proper names; Or rather, is not this the meaning, that he shall be all that is there exprest? And how often in other places is a thing said to be called that which it is in its being, quality, or creation?

Rabbi Jonathan.—I am amazed at your answers! I made no doubt of wresting this scripture out of your hands. I pray go on.

Mr. Beza.—The promised Messiah is described in the third place, as by the manner, so by the place of his birth. This was foretold by the prophet Micah, chap. v. 2. to be Bethlehem Ephratah; the words are these, "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel, whose goings forth have been from of old, from the days of eternity." That the Messiah is here spoken of, is the acknowledgment of the Jews themselves. The Chaldee Paraphrast thus reads the words, "Out of thee shall come forth to me the Messiah,

who shall have the rule." That the place of the Messiah's birth is here prophesied of, this also is acknowledged by the Jews as well as the Christians; When Herod of old demanded where the Christ should be born? the chief priests and scribes affirmed (and that unanimously) that he was to be born at Bethlehem, and proved what they affirmed by this prophecy of Micah. That Jesus our blessed Saviour was born or brought forth at Bethlehem, is too manifest to be denied; The wonderful providence of God in bringing this about, is not to be passed over in silence. Joseph (his supposed father) and Mary his mother, lived in Galilee in a mean condition, and had no design, either of dwelling in Bethlehem, or taking a journey thither. But about that season when she was big with child, there went out a decree from Cæsar Augustus, that all persons should be taxed, and they must repair to the city or village to which they belong, in order thereunto; this brought Joseph and Mary at this time to Bethlehem. This showed to what house and lineage they belonged, even that of David, as I said before. It was God surely that put this into Cæsar's mind; or else why could they not be taxed in the places where they dwelt or resided? But to Bethlehem they must come, and that for a double reason, (which the only wise God foresaw;) First, That they may be publicly enrolled for branches of David's family. And, then

secondly, That Jesus might be brought forth there according to this prophecy. Let this be further noted, that an end is now put to the Jews' expectation of another Messiah, because Bethlehem is long since utterly destroyed, and is now neither great nor small in the thousands of Judah. If there be no such place as Bethlehem, it is ridiculous in the Jews to expect the Christ from thence.

Rabbi Jonathan.—Pray, Sir, proceed.

Mr. Beza.—The promised Messiah is described in the fourth place, by his offices which he should execute; the first is that of a King. In the place but now cited out of Micah, "he was to be Ruler or King in Israel." Zech. ix. 9. "Rejoice greatly, O daughter of Sion, shout, O daughter of Jerusalem; thy King cometh unto thee, he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass." You Jews expect a pompous prince or king, that like another Alexander shall war with the nations of the world, and as a triumphing conqueror overcome them; that shall redeem you out of your captivity in all lands, and restore you again to your own land. Do but search the scripture, and you'll find no promise of such a prince or king; "He is lowly," saith Zechariah, "riding upon an ass;" he confessed indeed he was a King, but withal, he said his "kingdom was not of this world;"

no, as it is an everlasting, so it is a spiritual kingdom; he rules in the hearts of his subjects, he makes them a "willing and obedient people in the day of his power;" he makes all his subjects kings, and hath provided for every one of them a kingdom. The second office is that of a priest, David speaking of him in Psalm cx. says, "Thou art a priest for ever after the order of Melchizedec." His priesthood was not temporary, as Aaron's was, but it is an everlasting and unchangeable priesthood: The high priest of old was but a type of him; "He offered up himself to God and the Father, a sacrifice of a sweet smelling savour; by which offering he hath perfected for ever them that are sanctified, and made reconciliation for their sins; He by his own blood (not the blood of bulls and goats, which could not possibly take away sins, but by his own blood) is entered into the holy place, (not that made with hands, which also was but a figure or type,) but into heaven itself, where he appears in the presence of God for us."

The third office is that of a prophet; so Moses told your fathers of old, Deut. xviii. 18. That God would "raise them up a prophet from among their brethren, like unto him, and he would put words in his mouth, and he should speak all that he should command him; and whosoever would not hearken to his words, God would require it of him."

The accomplishment of this excellent prophecy is in the person of Jesus of Nazareth ; he was not only anointed to be a King, and a Priest, but a Prophet too ; he was raised up from amongst your brethren (as you have heard ; ) he was like unto Moses : The other prophets that succeeded in their several generations, were none of them like unto him ; they instituted no new laws or ordinances for the worship and service of God ; they all built upon that foundation which he laid ; this honour God conferred upon Moses, to be a law-giver to his people : But now in after times there was a prophet to arise which should be like unto him, and the similitude consisted mainly in this, That he should make new laws and ordinances in the church ; and who was this prophet, but the blessed Jesus ? He hath revealed the mind and will of God in another manner than ever Moses did ; he hath discovered the mystery and meaning of all the Mosaical ordinances and institutions ; their nature, use, and end was unknown to your fathers, though they were daily conversant in and about them.

I dare affirm, that we have thousands of illiterate persons amongst us Christians, that can give a far better account of the use and end of all the Mosaical rites, institutions and sacrifices, than the most learned Rabbins that you have, or that your church ever had ; and having unveiled and abolished

the old, he hath superinduced new ordinances and institutions, such as are more easy and intelligible, and better suited to the adult state of his church and people ; and in this he hath showed himself a prophet like unto Moses, yea, a greater prophet than he : and with this agrees the testimony of the ancient Jews. The author of *Sopher Ikkarim*, thus writes, "In all that space of time, wherein the prophets followed Moses, until the ceasing of prophecy, there was none like unto him ; but hereafter shall arise a prophet (even the Messiah) who shall be like unto him, yea, a greater prophet than Moses was." Now to close my discourse upon this head, let me show you how the commination contained in this prophecy is fallen upon your people and nation. God doth here threaten, that "he will require it of him, or them, who shall not hearken to the words of this prophet." There is evidently a *Meiosis* in the words, that is, there is more implied than is expressed : The meaning is, that he will utterly destroy or reject such for their disobedience. How sadly is this fulfilled in the event ? Your fathers, who, for despising and disobeying the former prophets, were only for a season corrected and chastened and after a while delivered again out of their greatest miseries ; they and their children, for their disobedience to this prophet, are utterly cut off and exterminated ; so "severely

hath God required this at their hands."

Rabbi Jonathan.—Pray, Sir, go on.

Mr. Beza.—I shall add but one description more of the promised Messiah; he is, in the 5th place, described by his great sufferings which he was to undergo in the days of his flesh. The Jews, as I said before, they expected a conquering, and not a suffering Messiah; nothing could be more contrary to their expectation, than a Messiah that should live in a low and mean condition, subject to all the miseries of this life, and, at last, to death itself; therefore this note, or description of him, is more fully asserted than all the rest: This was more than implied in that first promise or prophecy, where the Lord says, "That the seed of the serpent shall bruise his heel." It is worthy of our observation, that all the particularities of Christ's later sufferings, even those that seemed to be most casual, were foreknown of God, and foretold in his word. As now, for instance, his being betrayed by one of his friends, familiars and followers; of this David spoke as a type of Christ, Psalm xli. 9. "Mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me." See further, in Psalm lv. "Again, the selling of him for thirty pieces of silver, (which was the goodly price he was prized at,) and the use that this money should afterwards be put to,

(even to make a purchase of a potter's field;)" this was spoken of by Zechariah, chap. xi. 12, 13. Again, the flight of his followers, and their forsaking of him, was foretold by the same prophet, Zechariah xiii. 7. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd, and the sheep shall be scattered." Again, the severe and sordid usage he met with, by being scourged, buffeted, and spit upon, was also prophesied of, Isa. l. 6; there the Messiah is brought in speaking after this manner, "The Lord hath given me the tongue of the learned, &c." and then it follows, "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." Again, his death was foretold by Daniel, that it should be a violent death, Dan. ix. 26. "After threescore and two weeks shall Messiah be cut off; but not for himself." Again, his being lifted up upon a cross, that was prefigured and foretold by Moses when he lifted up the serpent in the wilderness; and by David, when speaking in the person of Christ he says, Psalm xxii. 14. "All my bones are out of joint." Again, the piercing of his hands and feet, that was spoken of in the same Psal. ver. 16. "They pierced my hands and my feet." And Zechariah speaks how the Jews in the last days shall "look on him whom they

have pierced." That passage about their parting his garments was predicted in the same Psal. ver. 18. "They parted my garments amongst them, and cast lots upon my vesture." In that Psalm also you will find a prediction of that cruel mocking and derision that he met withal, ver. 7. "All they that see me, laugh me to scorn, they shoot out the lip, they shake the head, saying, He trusted in the Lord that he would deliver him, let him deliver him, seeing he delighted in him." Yea, that bitter cry that came from him upon the cross is recorded in this Psalm, ver. 1. "My God, my God, why hast thou forsaken me?" Yea, their giving him gall and vinegar to drink, that also is fore-spoken of, Psalm lxi. 21. "They gave me also gall for meat, and, in my thirst, they gave me vinegar to drink." All these things were done, not only to satisfy the lusts and wills of men, but to fulfil the Scripture, the word of God. There is one place in Isaiah, chap. liii. of that prophecy, that speaks more amply of this subject, and indeed it seems rather to be a history than a prophecy of Christ's sufferings. It begins with a description of his mean and low condition, "He shall grow up as a tender plant," not as a tall and stately cedar; but as a shrub or tender plant ready to be cropt by every beast, and to be trod under by every foot; and, "as a root out of a dry ground;" this may respect the family of

Joseph and Mary, out of which he sprang, and the low and contemptible condition thereof; he was so unsuitable to the expectation of the Jews, who looked for a Messiah (as I said before) that should be a temporal monarch, shining in outward glory, and ruling with visible power and greatness; that when he came, they "hid their faces from him, they despised and esteemed him not;" when they saw him, he had "no form or comeliness for which they should desire him." In the next place, the prophet describes his sufferings and afflictions, and this he doth in great variety of expressions; he speaks of him as a "man of sorrows, and acquainted with grief, who bore our griefs, carried our sorrows, was smitten of God, and afflicted; who was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed: All we, like sheep, have gone astray, and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was cut off out of the land of the living: For the transgression of my people was he stricken. It pleased the Lord to bruise him, he hath put him to grief. He hath poured out his soul unto death, he was numbered with trans-

gressors, and he bore the sins of many." I shall not stand now to open all these prophetic passages, and apply them to Christ. It is the manner of the prophets to speak of things to come, as if they were past or present, and that is the reason why Isaiah speaks all along in the past or present tense. This is such a prophecy of Christ as belongs to him, not only properly, but immediately. In other places and prophecies (especially in the Psalms) David or some other, as a type of Christ, is spoken of in the first place when the Messiah is principally intended; but here it is quite otherwise, Christ himself is immediately spoken of. That the Messiah is here intended, is confest by your ancient masters; the Chaldee Paraphrast expressly names the Messiah, and interprets the whole chapter of him. So doth the Targum, and the Talmud itself. In Alshech on the very place, it is thus written, "That it is concerning Messiah the King that these words are spoken," and this he says, "is determined by our masters with one consent." In vain therefore do some late Jews attempt to make Josiah or Jeremiah, or the whole body of the nation, the subject of this prophecy. To which of these can all or indeed any of the fore-mentioned passages in any tolerable sense be accommodated? Rightly therefore doth one call this chapter of Isaiah, "The torture or rack of the Jewish Rabbins." Hulsius, the Hebrew professor in

Breda, informs us, in a late treatise of the Jewish Theology, how some Jews told him that their masters could easily have extricated themselves from all other places in the prophets, if Isaiah in this place had but held his peace: Though that was but a vain boast, because other prophecies (some of which you have now heard) are as perplexing to them as this. Yet it appears, by their own confession, that this prophecy doth greatly hamper and entangle them. Yea, the very reading and perusing of this place of Scripture (which is one cause why I am so long upon it) hath been a means of converting many Jews to the Christian religion. Hear the confession of Johannes Isaac, a German Jew, and afterwards a Christian professor at Cologne, anno 1558. This, saith he, I do ingenuously profess, that the 53rd of Isaiah did draw me to the Christian Faith; for more than a thousand times have I read that chapter through, and I have accurately compared it with many translations, and have found that there is a hundred times more mystery concerning Christ contained in the Hebrew text, than can be found in any other translation; and then he declares how at Frankfort he disputed with five Rabbins, and, from this very chapter, did so stop their mouths that they had not one word to answer. Andradius, tells us how he knew several Jews, inhabitants of the Inner Africa, who, by reading and

ruminating upon this very Scripture, were induced to leave their friends and estates, and with inflamed desires to consecrate themselves to Christ. He adds, that he asked some of them, What it was in that 53d of Isaiah, that wrought such a conviction upon them? They answered, That one passage did more touch them than all the rest; and that is the clause which we translate "smitten of God and afflicted," the words are "mucke Elohim umeunne," which, they said, was thus to be rendered, "God himself was smitten and humbled." By which words, they assured themselves, the whole chapter was to be understood not of a man, but of God himself made man, that he might bear and blot out our sins.

Let me add but one thing more, That the holy prophets of old did not only foretel the humiliation, but the exaltation of the Messiah; all which prophecies also have had their accomplishment in "Jesus of Nazareth:" Consult Isaiah lxi. 1—3. "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save: Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me." This obscure prophecy by many Christian Expositors, is appli-

ed to the passion of Christ. But Rabbi Samuel, a converted Jew, in a little Arabick treatise, doth learnedly apply it to the exaltation of Christ: From him I first learned the interpretation, and for that reason I chuse to urge it; though since, I find that Mercer, Camerus and others, have expounded it in the same way. All the phrases in this prophecy speak forth the triumph of Christ in his resurrection and ascension; "He is glorious in his apparel," as being dyed or stained with the blood of his enemies; his garments are like him "That treads in the wine-fat," when the juice of the pressed grapes is sprinkled upon him that presseth them; he is "travelling in the greatness of his strength;" that is, strongly conquering and destroying all his adversaries. Under the name of Edom and Bozrah is set out his universal conquest and triumph over all his and his church's enemies; he is mighty to save and to defend all those that trust in him, and rely upon him; he does not say passively that he was trodden in the wine-press alone, but actively, that he trod the wine-press alone; all his adversaries were under his feet; and therefore it follows, "I will tread them in mine anger, and trample them in my fury; their blood shall be sprinkled upon my garments, &c." There are in that one book of the Psalms most clear prophecies of Christ's exaltation in all the branches of it.

1. David speaks of his resurrection, Psalm xvi. 10. "Thou wilt not leave my soul in hell, nor suffer thine holy one to see corruption;" this he spake of the resurrection of Christ, knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne. He could not speak this of himself; for, after he had served his generation by the will of God, he fell asleep, and was laid unto his fathers, and saw corruption; but now for Christ, he rose again from the dead, and saw no corruption.

2. Again, David speaks of his ascension, Psalm lxxviii. 18. "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord God may dwell among them." The Psalmist here speaks to God, and it must be here understood, saith Rabbi Samuel (in the forementioned book) of God in our nature; for God, considered in his divine nature and essence, can neither descend nor ascend.

3. Again, David speaks of his session at the right hand of God, Psalm cx. 1. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." By David's Lord here, we must understand the Messiah, who though, in respect of his human nature, he was David's Son, yet, in respect of his divine nature, he was David's Lord. This Christ then,

who is the eternal Son of God, being made flesh, and having assumed our nature into a personal union with his Godhead, in that nature which he graciously assumed, he suffered and made satisfaction for our sins, and in that nature he ascended into heaven, and sat down at the right hand of the Majesty on high, from whence he will one day come again to judge the quick and the dead.

Both time and strength would fail me to cite all the prophecies of the Messiah that are in the law of Moses, and in the prophets, and in the Psalms, much more to expound and apply them. Several of the most considerable I have a little touched upon, and have shewed you how they are verified and fulfilled in "Jesus of Nazareth," which was the thing to be demonstrated.

Rabbi Jonathan.—Sir, your arguing hath not only silenced me, but, in some measure, convinced me. I know not what is the matter, I find a strange and unwonted working within me.

Mr. Beza.—Take heed of smothering and stifling convictions; some of your fathers have done so to their cost. Be not ashamed to be truth's captive, and to be conquered by it. Truth is mighty, and will prevail. What if you should from this day forward become a Christian? You will never repent it. And let me tell you, you are not the first of your nation that hath so done. At the first publishing of the Gos-

pel of Christ, though the most of your nation persisted in unbelief, yet many thousands believed and repented, and were baptized; and in latter times we are not without instances of this very thing. I told you but now of some, and I can (if need be) give you a list of a great many more. In the year 1310, Nicholas de Lyra, of a Jew became a Christian, and hath written an excellent treatise, proving, by irrefragable argument, that the Messiah is come, and that no other is to be expected. About that time Paulus Burgensis turned Christian also, and wrote against Judaism. Elias Levita, commonly called the Grammarian, left his Rabbinism, and entered the church of Christ by baptism, bringing thirty Jews more with him to be baptized, about the year 1517. Hieronymus de sancta fide (as he is called) from a Jew was converted to Christianity, and wrote a book called *Hebræomastix*, or the Jews' Scourge, in which he whips them with their own Talmud and approved Rabbins, making their own authors to prove that Jesus is the Christ. When the book was published in Spain, it is reported, that by the convincing arguments therein contained, above 5000 Jews were turned to the faith. One Paulus Riccius in the court of the Emperor Maximilian, of a Jew was converted to Christianity, and wrote many things against his old misbelief. Antonius Margarita converted in heart and baptized, converts his

hand and pen against the Jews. Ernestus Ferdinandus, of a Jew became a professor of the Christian faith, and writes a book which he calls *Flagellum Judæorum*. Paulus Weidnerus turned to Christianity, and in his writings hath called upon his backsliding brethren the Jews, to come and believe in Jesus, whom himself had found. I could tell you of Christianus Gerson, Emanuel Tremellius (who hath worthily contributed towards the translation of the Bible) with many others. And I doubt not but there be many thousands of your nation, that are greatly convinced and persuaded that Jesus is the Messiah, though they do not openly profess it. Will you give me leave to relate a story that I have met with in the writings of Epiphanius, a credible and renowned author! It is concerning one Joseph a Jew, who lived in the days of Constantine the Great. This learned and worthy person doth solemnly protest he had it, in order as he relates it, from Joseph's own mouth. This Joseph lived with the patriarch of the Jews, called Ellet. The patriarch being ready to die, sends Joseph to the Bishop of Tiberias, to desire him to come to him, under pretence of his being his physician. The bishop coming to him, he beseecheth him to baptize him; whereupon the servants are commanded to make ready some water, as if it had been for some medicinal use, and then they were all commanded

to withdraw. Joseph looks through some crevice of the door, and seeth the bishop baptize the patriarch. Three days after, the patriarch dying, bequeathed the tuition of his son (not yet at age) to Joseph and another. These things stuck in Joseph's mind, and made him desirous to know more of the Christian religion. And there being a certain secret place of supposed treasure which Joseph had now the keys of, he opens it, and findeth no money, but the Gospel of John, and the Acts of the Apostles translated into Hebrew, and with them Matthew's genealogy. The reading of these increased his perplexities, but yet did not persuade him, to be baptized. After this he fell into a sore and dangerous disease, and he apprehended that Christ appeared to him, telling him he should recover, and exhorting him to believe in him; which he promised to do and recovered; but continuing obstinate, he fell sick again, and that so desperately, that they had no hope of his life. The Jews coming about him to perform those ceremonies, and give that advice which they use to do to dying persons, one of the chief of them (an ancient man skilful in their law) came to him, and whispered these words in his ear; "Believe that Jesus who was crucified under Pontius Pilate, being the son of God, and afterwards born of Mary, is the Christ of God: and was raised from the dead, and shall

come again to judge the dead and the living." And thus Joseph came to know, that among their last mysteries, the Jews secretly persuaded dying men to believe. There is a great deal more in the story, which I have not leisure now to write. It ends thus: That Christ appeared again to him in a vision, and gave him power to work a miracle for his conviction, and still he delayed, till at last being advanced by the young patriarch Judas to a place of rule, he exercised so much severity over the wicked priests, that they conspired against him, and rushing one day into his house, they find him reading the gospels; and snatching the book out of his hand, they draw him to the synagogue and scourge him, till the bishop of the city came and delivered him. After this, meeting him on the way, they cast him into the river Cydrus, and thought they had drowned him; but being delivered, he then delayed no longer, but professed himself a Christian; and so went to Constantine the Emperor, and told him all that had befallen him. The Emperor much esteemed him, and gave him power to build churches among the Jews, which was all that he desired.

To conclude, I look upon these and such like particular converts among the Jews, to be only as first fruits: We Christians expect ere long a full harvest in the conversion of your whole nation. We believe as well as you, that there

are many promises and prophecies concerning the Jewish nation, that have not yet had their final accomplishment; give me leave to read some of them, Isa. xi. 11—13. "It shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." You may read much more to this purpose in chap. lx. and lxii. of Isaiah's prophecy, Ezek. xxxvii. 21—24. "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: And they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their de-

testable things; but I will save them out of all their dwelling places wherein they sinned, and will cleanse them: So shall they be my people, and I will be their God. And David my king shall be servant over them, and they all shall have one shepherd." Hosea iii. 4, 5. "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days." Zech. x. 6—8. "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them, for I have mercy upon them: And they shall be as though I had not cast them off: For I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their hearts shall rejoice as through wine: Yea, their children shall see it, and be glad. I will hiss for them, and gather them, for I have redeemed them: And they shall increase as they have increased. They shall remember me in far countries, and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and place shall not be found

for them. And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord." These and such like prophecies are the ground of our faith and prayer, for the calling and conversion of your nation. To which I may add, that the same thing is foretold in the writings of the apostles of our Lord. Paul tells us, "That blindness in part is happened to Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved." For proof of which, he cites a passage in Isaiah, where it is written, "There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob." He says, "The casting away of the Jews, was the reconciling of the Gentiles; but the receiving of them again, shall be life from the dead to them." He says further, "That they are beloved for the fathers' sakes: And if they abide not in unbelief, though now they are cut off, they shall be grafted in; For God is able to graft them in again. And though to this day when Moses is read, there is a veil upon their hearts: Yet nevertheless, they shall turn again unto the Lord, and the veil shall be taken away." There is then greater accord betwixt you and us than you are aware of. Setting aside those foolish dreams that some of you have, about the enjoying of sensual pleasures, as Behemoth, Cis, the Wine of Paradise, and the like; there is nothing in your

expectations, but we believe you shall be partakers of. Nay, we suppose you may return to your own land, enjoy great riches, and rule in the world; and be filled with the light and knowledge of the will and worship of God, so as to be a guide, blessing, and reviving to the Gentile churches: But all this we say must come to pass in God's own appointed season. When the time, the set time is come, then will God take away the veil from before the eyes of your nation and people, and incline their hearts to receive and believe in him, whom their forefathers rejected. Then shall be fulfilled that which is foretold by Zechariah the prophet, "They shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son: And shall be in bitterness for him, as one that is in bitterness for his first born."

Rabbi Jonathan, after a short pause, thus replied: Sir, I am abundantly beholding to you for free and familiar discourse with me, for which I shall ever honour and esteem you. You have spoken much in a little, and fully removed those blocks that I mentioned, as lying in my way. I shall shortly visit you (with your leave) at your own house, and there advise farther with you about the things we have now discoursed. Mr. Beza told him he should at any time be heartily welcome to him; and so they parted. If this account may be of use to your-

self, or any other, it is a sufficient satisfaction to him, who is, dear Sir,

Yours, &c.

N. H.

# JOURNEY FROM JERUSALEM TO BETHLEHEM.

[Continued from page 354.]

When we had seen all, and much more than is worth notice in Jerusalem; and had obtained from the superior of the Franciscan monastery the usual certificate given to the pilgrims, of the different places we had visited in the Holy Land; we prepared for our departure. The worthy friars, who had treated us with great attention, finding that we were determined to go to Bethlehem, where the plague then raged with fatal violence, told us, with expressions of regret, that they could not again receive us, if we persisted in our intention. We therefore took leave of them, resolved at all events to see the place of our Saviour's nativity, and then continue our journey to Jaffa, without entering Jerusalem in our return. Upon our road, we met an Arab with a goat, which he led about the country to exhibit, in order to gain a livelihood for itself and its owner. He had taught this animal, while he accompanied its movements with a song, to mount upon little cylindrical blocks of wood, placed successively one above the other, and in shape resembling the dice-boxes belonging to a backgammon table. In this manner the goat stood,

first upon the top of one cylinder, then upon the top of two, and afterwards of three, four, five, and six, until it remained balanced upon the summit of them all, elevated several feet above the ground, and with its four feet collected upon a single point, without throwing down the disjointed fabrick whereupon it stood. The practice is very ancient. It is also noticed by Sandys. Nothing can shew more strikingly the tenacious footing possessed by this quadruped upon the jutting points and crags of rocks; and the circumstance of its ability to remain thus poised may render its appearance less surprising, as it is sometimes seen in the Alps, and in all mountainous countries, with hardly any place for its feet, upon the sides, and by the brink of most tremendous precipices. The diameter of the upper cylinder, on which its four feet ultimately remained until the Arab had ended his ditty, was only two inches; and the length of each cylinder was six inches. The most curious part of the performance occurred afterwards; for the Arab, to convince us of the animal's attention to the turn of the air, interrupted the *da capo*: as often as he did this, the goat tottered, appeared uneasy, and, upon his becoming suddenly silent in the middle of his song, it fell to the ground.

After travelling for about an hour, from the time of our leaving Jerusalem, we came in view of Bethlehem, and halted

to enjoy the interesting sight. The town appeared covering the ridge of a hill on the southern side of a deep and extensive valley, and reaching from east to west; the most conspicuous object being the monastery, erected over the cave of the nativity, in the suburbs and upon the eastern side. The battlements and walls of this building seemed like those of a vast fortress. The dead sea below, upon our left, appeared so near to us, that we thought we could have rode thither in a very short space of time. Still nearer stood a mountain upon its western shore, resembling in its form, the cone of Vesuvius, near Naples, and having also a crater upon its top, which was plainly discernible. The distance, however, is much greater than it appears to be: the magnitude of the objects beheld in this fine prospect causing them to appear less remote than they really are. The atmosphere was remarkably clear and serene; but we saw none of those clouds of smoke, which by some writers, are said to exhale from the surface of Lake Asphaltites, nor from any neighbouring mountain. Every thing about it was, in the highest degree, grand and awful. Its desolate, although majestic features, are well suited to the tales related concerning it by the inhabitants of the country, who all speak of it with terror, seeming to shrink from the narrative of its deceitful allurements and deadly influence. "Beautiful fruit,"

say they, "grows upon its shores, which is no sooner touched than it becomes dust and bitter ashes." In addition to its physical horrors, the region around is said to be more perilous, owing to the ferocious tribes wandering upon the shores of the lake, than any other part of the Holy Land. A passion for the marvellous has thus affixed, for ages, false characteristics to the sublimest associations of natural scenery in the whole world; for, although it be now known that the waters of this lake, instead of proving destructive of animal life, swarm with myriads of fishes; that, instead of falling victims to its exhalations, certain birds make it their peculiar resort; that shells abound upon its shores; that the pretended "fruit, containing ashes," is as natural and as admirable a production of nature as the rest of the vegetable kingdom, that bodies sink or float in it, according to the proportion of their gravity to the gravity of the water; that its vapours are not more insalubrious than those of any other lake; that innumerable Arabs people the neighbouring district; notwithstanding all these facts are now well established, even the latest authors by whom it is mentioned, and one among the number, from whose writings some of these truths have been derived, continue to fill their descriptions with imaginary horrors and ideal phantoms, which, though less substantial than the black perpendicular

rocks around it, "cast their lengthened shadows over the waters of the dead sea." The antients, as it is observed by the traveller alluded to, were much better acquainted with it than are the moderns: and it may be added, the time is near at hand, when it will be more philosophically examined. The present age is not that in which countries so situated can long continue unexplored. The thirst of knowledge, and the love of travel, have attained to such a pitch, that every portion of the globe will be ransacked for their gratification. Indeed, one of the advantages derived from the present perturbed state of nations is that of directing the observation of enlightened travellers to regions they probably would not otherwise have noticed.

The temptation to visit Bethlehem was so great, that, notwithstanding the increasing alarms concerning the ravages of the plague as we drew near the town, we resolved at all events, to venture thither. For this purpose, calling all our troop together, we appointed certain members of our cavalcade to keep a look out, and act as guards in the van, centre, and rear of the party, to see that no person loitered, and that none of the inhabitants might be permitted to touch us, or our horses and camels, on any account whatsoever. In this manner we passed entirely through the town, which we found almost deserted by the inhabitants, who, having fled

the contagion, were seen stationed in tents over all the neighbouring hills. It appeared to be a larger place than we expected to find: the houses are all white, and have flat roofs, as at Jerusalem, and in other parts of the country. A nephew of the governor of Jerusalem, mounted upon a beautiful Arabian courser, magnificently accoutred, rode near the centre of the caravan. He had volunteered his company, as he said, to ensure us respect, and as a mark of the governor's condescension. To our great embarrassment, we had no sooner arrived in the middle of Bethlehem, than some of the inhabitants, at the sight of this man, came towards him to salute him; and, in spite of all our precautions and remonstrances, a Bethlehemite of some consideration came and conversed with him, placing his arm upon the velvet saddle-cloth which covered his horse's haunches. This we knew would be sufficient to communicate the plague to every one of us; therefore there was no alternative, but to insist upon the young grandee's immediate dismissal. However, when our resolutions were made known to him, he positively refused to leave the party: upon this, we were compelled to have recourse to measures which proved effectual; and he rode off, at full speed, muttering the curses usually bestowed on Christians, for our insolence and cowardice. We reached the great gate of the convent

of the nativity without further accident, but did not choose to venture in, both on account of the danger, and the certainty of beholding over again much of the same sort of mummary which had so frequently put our patience to the proof in Jerusalem. Passing close to its walls, we took our course down into the deep valley which lies upon its north-eastern side; visiting the place where tradition says the angel, with a multitude of the heavenly host, appeared to the shepherds of Judea, with the glad tidings of our Saviour's nativity; and, finally, halting in an olive plantation at the bottom of the valley, below the convent and the town. We found it, even here, necessary to station an armed guard upon the outside of the olive ground, which was fenced with a low wall, in order to keep off those whom curiosity attracted towards us; and who expressed their astonishment at our fear of them, having withdrawn, they said, from the town, expressly to avoid the contagion, and therefore considered themselves as little likely to communicate infection. The Arab soldiers of our escort were, however, of opinion that we should do well to keep them at a distance, and therefore we did not allow them to come within the wall. There was a well, stationed upon the outside of our little rampart, near the spot; and as it was necessary to send to this place for water to boil our coffee, we fixed upon a single

individual for this purpose, upon whose discretion we could rely.

Bethlehem, written *Bethlehem* by Reland, is six miles from Jerusalem. This distance, allowed by almost all authors, exactly corresponds with the usual computed measure, by time, of two hours. The tradition respecting the cave of the nativity seems so well authenticated, as hardly to admit of dispute. Having been held in veneration from a very early period, the oratory established there by the first Christians attracted the notice and indignation of the heathens so early as the time of Adrian, who ordered it to be demolished, and the place to be set apart for the rites of Adonis. The situation of the town upon the narrow ridge of a long and lofty hill, surrounded on all sides by valleys, is particularly described by the Abbot of Iona, from the account given to him by Arculfus: and for a description of the interior of the monastery, the reader may be referred to the very recent description given by Mons. De Châteaubriand. He considers the church as of high antiquity, being unmindful of the entire destruction of the convent by the Moslems, towards the end of the thirteenth century. We felt very little disappointment in not seeing it. The degrading superstitions maintained by all the monkish establishments in the Holy Land excite pain and disgust. The Turks use the monastery, when they tra-

vel this way, as they would a common caravanserai; making the church, or any other part of the building that suits their convenience, both a dormitory and a tavern, while they remain. Neither is the sanctuary more polluted by the presence of these Moslems, than by a set of men whose groveling understandings have sunk so low as to vilify the sacred name of Christianity by the grossest outrages upon human intellect.

In the pavement of the church, a hole, formerly used to carry off water, is exhibited as the place where the star fell, and sunk into the earth, after conducting the magi to the cave of the nativity. A list of fifty other things of this nature might be added, if either the patience of the author or of the reader were equal to the detail: and if to these were added the inscriptions and observations contained in the bulky volumes of Quaresmius upon this subject alone, the *Guide to Bethlehem*, as a work, concentrating the quintessence of mental darkness, would leave us lost in wonder that such a place was once enlightened by the precepts of a scholar whom Erasmus so eloquently eulogized. They still pretend to show the tomb of St. Jerom (although his reliques were translated to Rome) and also that of Eusebius. The same manufacture of crucifixes and beads, which supports so many of the inhabitants of Jerusalem, also maintains those of

Bethlehem; but the latter claim, almost exclusively, the privilege of marking the limbs and bodies of pilgrims, by means of gunpowder, with crosses, stars, and monograms. A Greek servant, who accompanied us, thought proper to have his skin disfigured in this manner; and the wound was for many days so painful, and accompanied with so much fever, that we had reason to apprehend a much more serious consequence than he had expected.



#### LETTER TO THE EDITORS.

Gentlemen,

THE late Abraham Parsons, Esq. in his "Travels in Asia and Africa," speaks of his arrival at a town called Helah, (on the Euphrates) about two days' journey from Bagdad; the number of inhabitants at Helah, he states at upwards of 30,000 in the last century; and he remarks that the most extensive ruins of Babylon, are at three miles from Helah. What he afterwards adds, although a slight notice, you may perhaps not deem it improper to admit as such into your miscellany. It respects the Jews; and Mr. Parsons' words are, "The Jews of this place, (Helah,) boast of being the descendants of those who were brought away captive from Jerusalem, and are very numerous." He had previously remarked (when speaking of the ruins of a tower built of "un-

burnt bricks now as hard as stone," in a vast plain near Bagdad,) that the Jew Rabbies at Bagdad, call it Nimrod's tower; and that one of these Rabbies told him that he was a descendant from a family that was brought to Babylon from Jerusalem at the time of the captivity.

M.

#### RESTORATION OF THE JEWS.

*To the Editors of the Jewish Expositor.*

Gentlemen,

PROBABLY one of your correspondents who has learning and leisure, will kindly devote a little time to the examination of those parts of Scripture, which expressly state the places of residence of the Jews, and the ten tribes, at

the time that they will be restored to their own land.

To give the *modern* names of the several countries will also be very desirable. Not only will the reader of the Scriptures, by this means more clearly understand Isaiah xi. and other passages that bear upon this subject; but the information may not be without its use, even to the Committee of the London Society, for promoting Christianity among the Jews. A prudent regard to such passages, should perhaps in some measure, direct their efforts among the dispersed houses of Judah and Israel, as well as a regard to the providence of God, in affording the means of access, to the descendants of the father of the faithful.

N.

#### PROCEEDINGS OF THE LONDON SOCIETY.

##### BRISTOL AUXILIARY SOCIETY.

AT a Public Meeting held at the Great Room, Prince's Street, on Thursday, the 3rd of October, 1816, The Hon. and Rt. Rev. the Lord Bishop of Gloucester, Joint Patron of the London Society, in the Chair; the following resolutions were unanimously adopted:—

On the motion of Major General Prole, seconded by the Rev. Charles Simeon,

1st.—That the Report which has this day been read be approved and adopted; and that it be printed, together with the

audited account, under the direction of the Committee.

On the motion of the Rev. Lewis Way, seconded by Isaac Cooke, Esq.

2nd.—That the existing state of the Parent Society, whilst it calls for the warmest gratitude to Almighty God, renders the continued and increasing efforts of Christians for its support indispensably necessary.

On the motion of Colonel Sandys, seconded by the Rev. D. Wilson,

3rd.—That the Translation and Publication of the New Testament in Hebrew, is an object which peculiarly claims

attention and effectual aid, both on account of its vital importance and the great expense unavoidably attending it.

On the motion of the Rev. T. T. Biddulph, seconded by James George, jun. Esq.

4th.—That the cordial thanks of this Meeting be presented to the Ladies of Bristol and Clifton, associated in connection with this Society, for their services during the past year; and that they be earnestly solicited to continue their very important exertions in its behalf.

On the motion of the Rev. John Wish, seconded by the Rev. James Vaughan.

5th.—That the cordial thanks of this Meeting be given to the Committee, Sub-Committee, Treasurer, and Secretaries, who have managed the concerns of the Society during the past year.

That Sir Matthew Blakiston, Bart. Sir Edmund Hartopp, Bart. and the Rev. Dr. Randolph, be appointed Vice-Presidents of the Society.

That the Treasurer be requested to continue his obliging services in behalf of the Society; that the Rev. John Hensman having been unavoidably compelled to resign his office as Joint Secretary, the Rev. John Hall, and the Rev. George Hodson be requested to act as Secretaries for the year ensuing; and that the following Gentlemen be the Committee for the ensuing year, with power to fill up their number, and to adopt such regulations as may be found

expedient for the transaction of business :—

Abraham Harford Battersby, Esq.  
Henry Ball, Jun. Esq.  
Benjamin Bickley, Esq.  
Thomas Blakiston, Esq.  
Edward Brice, Esq.  
Samuel Brice, Esq.  
Durbin Brice, Esq.  
Stephen Cave, Esq.  
Butler Claxton, Esq.  
Isaac Cooke, Esq.  
George Daubeney, Esq.  
Henry Davis, Esq.  
Arthur Foulks, Esq.  
James Fripp, Esq.  
James George, Jun. Esq.  
George Gibbs, Jun. Esq.  
John Gray, Esq.  
William Hall, Esq.  
Abraham Hilhouse, Esq.  
George Mears, Esq.  
William Plenderleath, Esq.  
Philip Protheroe, Esq.  
Thomas Whippie, Esq.

On the motion of the Rev. C. S. Hawtrey, seconded by Arthur Foulks, Esq.

6th.—That the thanks of this Meeting be given to those Clergymen who have taken part in the Course of Monthly Lectures, recently entered upon in this city, on subjects relating to the conversion of the Jews.

On the motion of the Rev. Joseph Boak, seconded by Mr. John Willis,

7th.—That the cordial thanks of this Meeting be given to the Rev. Charles Simeon, Rev. Lewis Way, Rev. Daniel Wilson, and the Rev. Charles Sleech Hawtrey, for their kind attendance and valuable assistance on the occasion of this Anniversary.

Henry Gloucester, Chairman.

The Chairman having left the Chair, it was unanimously resolved, on the motion of the Rev. Wm. Knight,

That the cordial Thanks of this Meeting be presented to the Honourable and Right Reverend the Lord Bishop of Gloucester, Joint Patron of the London Society, for his kind and able conduct in presiding over the business of the day, and that he be respectfully requested to accept the office of Patron of this Auxiliary Society.

John Hall, } Secretaries.  
George Hodson, }

The following is a list of the

collections made at the several Churches in this city, and at the doors of the Great Room, Prince's-street, on the day of the Public Meeting, in behalf of the Bristol Auxiliary Society for promoting Christianity among the Jews.

St. James	- -	£50	0	8 $\frac{1}{4}$
St. Werburgh	- -	22	12	4 $\frac{1}{2}$
Clifton	- - -	31	18	0
At the Great Room,				
Prince's Street		26	1	8
St. Thomas	- -	31	17	3
St. Mary Redcliff		36	8	0
St. Paul	- -	20	1	2

£218 19 2 $\frac{1}{4}$

## POETRY.

### EXPOSTULATION WITH ISRAEL.—BY A CONVERTED JEW.

WHERE, sons of Abrah'm, scatter'd sheep,  
Doth that celestial glory weep  
Which once so brightly shone?  
Nor lively you, nor joyful sing  
Of Sion's songs to Israel's king,  
That sits upon the throne.

Your disobedience made him frown,  
And your transgressions cast you down  
In darkness and despair.  
Again for his delightful view,  
With prostrate souls entreat and sue,  
For he will hear your prayer.

But, ah! polluted as ye are  
With hateful stains, how will you dare  
T' approach his holy seat?  
O take, first take that mighty name  
Of Jesus, your true Paschal Lamb,  
And then his mercy meet.

Nor world, nor all its dazzling gain  
Let your immortal souls restrain,  
From turning to your God.  
Or let his glory be your aim,  
Or quite renounce the haughty claim  
To be the sons of God.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

### AUXILIARIES.

Edinburgh Ladies', remitted by Miss A. Guthrie.....	20	0	0
Huddersfield - - - Mrs. Coates .....	22	9	0
Westminster - - - E. J. Longley, Esq., ....	26	4	7

## PENNY SOCIETIES.

Birmingham, remitted by Mrs. S. Rothwell .....	5	0	0
Frome - - - Miss Wickham .....	15	17	6
Helstone - - - Miss E. F. Trevenen .....	12	0	0
Hans Town - - - Mrs. E. Longley .....	12	7	3½
Lynn - - - .....	2	0	0
Reading - - - Mrs. French .....	15	4	3
Young Ladies at Miss Laurie's School, Bath place, Reading, by Ditto.....	1	5	6
	<hr/>		
	16	9	9
Shaftsbury, remitted by Mr. J. Upjohn .....	2	13	0
Stoke - - - Rev. W. G. Nutt.....	7	7	0
Tamworth - - - Rev. F. Blick ....	5	0	0
Wirksworth - - - R. Gell, Esq. ....	7	16	9

## CONGREGATIONAL COLLECTIONS.

BY THE REV. LEWIS WAY, A. M.

Brockley Church, Somerset, (Rev. J. Boak, Rector) .....	8	4	6
Lympham Church, Somerset, (Rev. J. A. Stephenson, Rector)	8	7	6
Mark Church, Somerset, (Rev. J. Jarman, Perpetual Curate)	5	5	6
Staplestone, Somerset, (Rev. — Rawlins, Rector) .....	9	5	2½

## BENEFACTIONS AND DONATIONS.

Mrs. H. More, by Rev. Lewis Way .....	2	0	0
Rev. S. Greathead, Bishop's Hall, Somerset, by ditto .....	5	0	0
Macfarlane, Mrs. by Dr. M'Omie, Perth .....	2	2	0
The Sum of £7. 4s. 6d. acknowledged in our last, as from Knaresborough Auxiliary, should have been noticed as a Benefaction, collected by Miss Paley, and remitted by the Rev. D. Ruell.			

## SCHOOL FUND.

Time redeemed; by Rev. William Marsh .....	8	0	0
Westminster Auxiliary Committee .....	0	15	0
Newbury Penny Society .....	0	16	0
Joseph Merceron, Esq. ....	10	0	0
Nathaniel Fenn, Esq. ....	1	0	0
Put into the Boxes at the Chapel Doors since its opening to this Day, Oct. 28.....	31	4	5

## NOTICE

FROM THE COMMITTEE OF THE LONDON SOCIETY.

*Subscriptions will be received by Mr. Wm. LEACH, No. 1, North place, Hampstead Road, near Tottenham Court Road, or at the London Society House, Brick Lane, Spitalfields, to whom it is requested, that all Communications on the subject of Subscriptions may be addressed.*



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